

The **AMERICAN FRIEND**

[JANUARY 19, 1950]

Miracles of Forgiveness

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New Zealand General Meeting

Danish Yearly Meeting

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Financial Report

OF LIGHT AND TRUTH

EDITORIAL

CHRIST IN CATASTROPHE

By EMIL FUCHS

One terrible, bitter question torments us when we see the mighty success of what we believe is wrong, when we see that millions of persons, hundreds even of our friends, go along with this success. It is the question: "Are you alone right and all others wrong?" Are you mad or are they? Are those right who tell us that in this sinful world a politician must go the way of cleverness and deceit, fraud and violence?

Even my friends put this question to me when success after success came to Hitler. Yearly his power grew. "Is he not right?" they said. "Must a politician not use these means? Look how the great men of other nations give in to him." Again and again I would say to myself and to those doubting people, "How high must the tower be from which we have to fall?" That we should have to fall was certain to me from the hour Christ entered my cell.

During the continuing hours of anxiety and fear, it was my only help that the presence of the living Christ was with me. I remembered many meetings in silence with friends and many lonely hours in which a Divine Presence strengthened us and gave freshness and insight.

That I saw him, that I heard his voice, that might have been imagination. But what cannot be imagination is the new life, the strength and the insight which his presence gave. No mere imagination, no impact out of the subconscious mind can give a father the strength to face danger to his children and remain certain and full of peace because they go the way of their conscience.

I know that I experienced in terrible hours the reality that the disciples experienced in the resurrection, that Paul experienced on the road to Damascus.

They saw and heard him. That may have been imagination, vision, hallucination. But his being, his reality touched them and became a new strength in them. So strong was this reality that they could cry out his message not only without the fear that had hindered them, but also with a power that told other people of the same reality.

I think that we who have to go through terrible times of great catastrophe in the changing world have also this grace from God, that once again he makes it possible for us to see his reality clearly, more clearly than the generations before us. The word of the Epistle of John is again true: "That which was from the beginning, which we have heard, which we have seen . . . declare we unto you."

It is really a very bewildering story. But again it begins to speak to our condition and again it challenges. We begin to realize that here a very simple man, this carpenter of Nazareth, challenges the authorities of this world, this society — his time, our time — those priests and scribes, these preachers and scholars, those Caesars, these Hitlers with all their faith in soldiers and weapons, devices and money and all that is used to oppress. He challenges us, poor finite persons that we are, that we may be men, perfect, pure in heart, hungry for goodness, yearning for peace, denying of violence, and thus victorious throughout the earth. And the goal is shown to us not only for individuals but for mankind. There shall be a uniting power and changing love, by which we shall be led to create the society of the meek, who are stronger than the strong; the society of the loving, who cannot be broken by force; the society of those who live in the truth that rends the power of insincerity. The kingdom of God shall be built by those who can suffer and for-

give and love, and overcome evil with good.

The disciples had fled. They were wholly discouraged by his strange inactiveness before the might of his enemies. And then we do not know exactly what happened. We have different stories and they do not give us one clear picture. Most of them seem to come from the experience of later times. But still we know that the challenge was again in the disciples' minds, that their innermost beings were roused and changed by it. They were quite certain that he again stood beside them and that his word and being met them. So mightily was the challenge that they saw him and heard his words. Visions and hallucinations? Yes. But breaking forth out of them was the live experience of the power that touched and changed their inward being. They became messengers, writing down as well as they could what manner of challenge had come into them.

And so it is now. In every generation, the challenge comes to those who struggle to grasp a meaning of life, even amid the ugly, greedy, acquisitive world around them. Behold today pathetic men driven on by stupid passions of greed and power to spoil their own inner purity and that of others around them. But behold, also the fresh challenge of the carpenter who lived in the creative power of God and who died against the spirit of this world. So people are always experiencing anew the resurrection; so faith renews itself through the centuries, not through belief in outward miracles—no tale of old miracles can give you faith — but through the inward experience of a power living today.

Thus the reality of his resurrection broke into my life. It broke in as a clear, strong security in the hardest hour of trial and suffering and made me strong, gave me peace, and made me able to work and speak in joy.

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Editorial . . .

The Greenwich Conference

THE recent conference of representatives from eight denominations held at Greenwich, Connecticut, was probably the most adventurous interdenominational meeting to date. It has a kind of significance which no church can rightly overlook. The ecumenical movement is *moving* and Friends of the Five Years Meeting will do well to alert themselves and consider thoughtfully where and how it touches them.

All movements in the field of interdenominational life are too close and too new for adequate appraisal. Every new move toward more and closer relationships is somewhat beyond precedent and therefore calls for imagination and patient study. We need to be close observers if we cannot move directly into the deliberations that are pointing toward union among the denominations.

Church unions are, of course, not new. Denominations which for historical or other reasons are similar in polity have been merging, and yet others are studying possible unions. The Greenwich Conference set up a permanent organization to work for ultimate "union of American Protestantism." They will be known hereafter as the Conference on Church Union. They stated their belief in an outward plan to "express that spiritual union which already exists among the churches which acknowledge Jesus Christ as Lord and Savior."

The denominations represented were Methodist, Presbyterian U. S. A., Congregational Christian, Evangelical and Reformed, Disciples of Christ, Moravian, African Methodist Episcopal Zion, and Colored Methodist Episcopal, a total of eight. This makes a sizeable number of churches which seem seriously determined to effect a union, however a union whose plan would preserve the basic values of existing denominational organizations. They have directed a committee to draft a plan "of such a nature as to leave the door open to all evangelical Christian bodies."

Needless to say that such union will be very slow in coming. Unions never take place in a thorough way until something new happens to all parties involved. That change takes place largely under the discussion, the thinking and re-thinking that precedes it. The question of uniting any human groups, churches or others, also raises the question of what it means to "join." Obviously the first act of joining is far short of the unity that comes as groups live and work together within the arrangement. No plan can *make* union. It may initiate it, or catch up with it. The "more perfect union" is that which occurs first in spirit and later is acknowledged in print.

It is the latter in which Friends, by tradition, have the greater interest. In fact, Friends do not show much interest in the outward "union" of any groups. We must, however, be aware of the thinking

and action which other Christian churches are doing. There is sometimes an exaggerated tendency of Quakers to become ingrown—to feed upon their own history and traditions, to cultivate and enjoy "uniqueness." We are not free from the spirit of denominational defensiveness. The least we can do, at the present stage of interdenominational cooperation, is to use every possible avenue of fellowship with other Christian churches and let the spirit of unity in Christ lead us as far as we are able to go. Whether this course stops short of union or, in the long view, into it, the future will reveal.

Whatever union may be effected must ultimately be *real* and not a "paper unity." There is always more of church machinery and superstructure than there is of the spiritual organism.

Free Enterprise for Ideas

THE fright with which a few Jehovah's Witnesses are met, mistreated, and escorted out of cities and towns by adults is on the level of juvenile misbehavior. Recently two of their women were escorted out of a Canadian town in Quebec by the police after five hundred angry persons demonstrated outside their residence. The truth or error in the literature and ministry of Jehovah's Witnesses is entirely beside the point.

If two women distributing literature can upset a community so easily the character of the community itself should be the cause of concern. Were the demonstrators afraid they might be convinced by these two women? Or was it a fear that their hierarchy of thought was susceptible to collapse? Basically, the reason is fear. Fear of what? When will our so-called "democracy" grow up!

Our idea markets must be kept open as surely as our grocery stores if we are to have our much heralded free enterprise—for thinking. If so, we must be prepared to find products, both the good and the shoddy, in a competitive market that should have no more control and regulation than the commerce of material goods.

This brings us to the truly crucial point—should we tolerate intolerance? Certainly, but we must at the same time do everything possible to change it into intelligent criticism, which is something better even than tolerance. Of such is true freedom made!

Beyond Tolerance

MERELY to tolerate and nothing more is to assume an indifference to the ideas prevalent in a community. This, obviously, is not a constructive answer to our diversities, in the competitive idea markets. What, then, is the better response?

Recently we have been engaged in getting a Civic Forum under way in our home town of Richmond. The theory of a forum is that if full light is thrown

on ideas the deeper inner sense of citizens will finally lead them in the right direction. The forum idea, negatively, also assumes that men who love darkness rather than light are fundamentally afraid that their ideas are wrong. They are not willing to come to the light that their thoughts may be tested.

In the forum concept, tolerance is wholly inadequate. It is necessary but not the end which we seek. The real disciples of truth are seeking *answers*, and they are willing to find light from the most unexpected sources. They are not people without convictions, nor are they intellectually unprincipled. Men with principle and conviction, yet ready to be tested, are always better disciples of truth. They gravitate toward the light—toward the forum where truth is sharply examined.

The higher word, beyond tolerance, is *understanding*. Men often are afraid because they lack accurate knowledge about the persons or the ideas which they fear. The spirit of *understanding* is also a part of love. Love of truth leads one from fear to the confidence that only truth is imperishable. Should we fear the imperishables of life?

The Answer of Christian Faith

IT is this sunny climate which the Christian faith fosters and in which it thrives best. From its very beginning and from the words of Jesus comes the call to try, to test him and his life. To the doubting John the Baptist in prison he sent a glorious emancipation. "Go," he said, "and tell John what you hear and see: the blind receive their sight and the lame walk, lepers are cleansed and the deaf hear, and the dead are raised up, and the poor have the good news preached to them. And blessed is he who takes no offense at me (is not repelled by me)." In short, he asked the messenger to lay the facts before John—there was nothing to hide—let truth speak for itself. Turn on the light!

Are we, therefore, asked to be tolerant of error? Certainly we cannot *force* it from the field, not even with an inquisition, for the inquisition would be the greatest error of all. One instrument is always at hand—light. Turn it on and error cannot live. Error may not disappear so swiftly as does darkness, but eventually light is all that can dispel it.

Christianity has a Sun at its very center. "I am the light of the world," becomes well-nigh self-evident as one examines Jesus. One starts examining Jesus and soon discovers that Jesus is examining him. At the heart of our faith is light. Of what then shall we be afraid—except that we close our eyes to the light. "The light still shines in the darkness for darkness can never put out light."

Is Ignorance Useful?

THOREAU facetiously proposed a "Society for the Diffusion of Useful Ignorance." When we see the potential havoc of atom bombs we might wish less rather than more light on the nature of atoms. If, indeed, the choice were between an earth turned to a blackened cinder by atomic fire, or a green earth

filled with people incapable of cracking the atom, we should certainly choose the latter.

That, however, is not the choice nor could it be. The situation rather is this—*knowledge* of nuclear energy along with *ignorance* about the spiritual energy in human beings, its nature, and its possibilities. The chief enemy still is ignorance and the basic need is light.

Light Becomes Darkness

THERE is an old story of a lamp that shed darkness. Wherever it was carried there was a cloud of darkness surrounding it.

Imagine yourself standing at a street corner in glaring sunlight. Down the street a cloud of darkness is approaching. As it comes toward you, people are enveloped in it. Coming nearer to you the margin of twilight shadows you and then deepens to utter darkness. At the center of the cloud is a man with a lamp that cannot be seen. He makes his way along, bumping into other pedestrians who pause and wait for him and his lamp to pass by. Finally, the cloud passes down the street and out of sight, much to the relief of his fellows.

That story is a fantasy, but its spiritual counterpart is very real. Jesus said, "If the light that is within you becomes darkness how great is that darkness." Do people carry lamps today that shed darkness? Indeed! Pick up your evening newspaper or perhaps one of your weekly journals and you may find an advertisement which prostitutes light-giving sentences and makes them shed darkness. For instance, "men of quality and distinction" expresses a high ideal, until the words are used to sell a product that degrades and destroys men. Liquor ads take the fine words, words of light, and use them to darken the lives of men. The light becomes darkness, and how great is that darkness today!

Another ad offers a striking sentence about Christmas and uses the very phrases of the world's grandest day to sell "Christmas Cheer" which produces, not cheer, but foolishness that often ends in grief if not in death. There is probably no other business in the American markets that presents such an obvious reversal of light.

Perhaps there are other lamps, less efficient, that throw out shadows. They shed twilight gloom wherever they go. When they are carried into a committee meeting they create depression. "We never did it that way before," is a streak of darkness that meets each ray of light, each new idea. "We have discussed that problem for years and years," is another shaft of darkness that snuffs every newly-lighted candle. "It may not be true, but there is a rumor that she . . .," is another shadow that helps to darken a community.

On the other hand the dispenser of light may reveal unwelcome truth, but truth *in season*. Facts can be ill-timed so that they serve a dark, selfish purpose. They can also be revealed when they are painful, but ultimately healing. It is not easy to be a true light in the world, but it is very easy to carry a lamp that sheds darkness.

Truth Will Not Perish!

If you bury a fertile idea it will always sprout; if you cut it down, the roots will send up new shoots into the sun; if you try to eradicate the roots, you will find that they have spread beyond your control. If, therefore, it is something with power of growth in it; if it reaches toward the sun and fruit, it can

not be destroyed. We should therefore not fight against it, but try rather to understand the eternal nature of life in it which sends its roots downward and its branches upward, like an inner pressure that refuses defeat. It is by this that *eternal life* is revealed in time, and becomes incarnate in forms that *change*, but in which there is always something that is imperishable.

E. T. E.

The Miracle of Forgiveness

By Alexander C. Purdy

THE classic yearning for forgiveness comes from the 51st Psalm:

Have mercy upon me, O God, according to thy lovingkindness:
According to the multitude of thy tender mercies blot out my transgressions.

Wash me thoroughly from mine iniquity,

And cleanse me from my sin.

And we remember how the Psalm continues: Purify me . . . Wash me . . . Cast me not away . . . Restore me . . . Deliver me.

The classic assurance of forgiveness comes in Psalm 103:

Bless the Lord, O my soul;
And all that is within me, bless his holy name.

Bless, the Lord, O my soul,
And forget not all his benefits:
Who forgiveth all thine iniquities;
Who healeth all thy diseases . . .
The Lord is merciful and gracious,
Slow to anger and abundant in lovingkindness.

The same emphasis on forgiveness, rooted not in the indulgence or tolerance of God but in His very nature, runs through the New Testament. It is central in the teaching of Jesus and underlies the Pauline and Johannine writings. The grace of God and the possibility of a new birth, a new creation for man presuppose a deep and real belief in the divine forgiveness. It finds magnificent expression in the familiar words of the First Epistle of John: "If we confess our sins, he is faithful and just, and will forgive our sins and cleanse us from all unrighteousness" (1:9), words so familiar that we often miss their real import. As Professor C. H. Dodd has noted:

"It is remarkable that our author should base divine forgiveness directly upon the faithfulness and justice of God . . . The mercy or forgiveness of

God is a function of his righteousness . . . We believe in the forgiveness of sin, not by convincing ourselves that our sins were excusable, or remediable, or that we meant well, or 'that we won't do it again.' It is because the principle of forgiveness is built into the structure of a moral order created and determined by the character of a just and faithful God. (The Johannine Epistles, Moffatt N. T. Commentary. pp. 22, 23)"

The Christian message of forgiveness is not an article of faith that we are apt to doubt. Yet is it central and dynamic for us personally? There are two considerations about forgiveness that seem to me to need re-emphasis today.

First, *forgiveness* has been removed, almost unconsciously, from the center to the circumference of our faith. We have tended to equate sin with what we call ignorance, maladjustment, glandular abnormality and the like, and to find its source in the environment instead of in the hearts of men. No doubt the mistake of another day was to think that ignorance and glands and environment could be disregarded; that sin and forgiveness had to do with a realm of the spirit of man only tenuously related to the real facts of our real life on this earth. No single item of knowledge of man's psyche is unimportant. Ours is the obligation, since we profess belief in the immortal significance of persons, to know and to use all the scientific information and fresh insights into human behavior available.

The Christian gospel is not a substitute for knowledge; it is a deep conviction that at the heart of this universe there is a power of healing, of recovery, of transforming, redeeming love—the grace or, in other words, the unmerited goodness of God. It is this faith that inspires every effort to feed the hungry, clothe the naked, give shelter to the homeless, and proclaim by word and deed the ministry of reconciliation. The service we render in material ways is

our witness to the grace of God. We are moved not just by altruism, fellow feeling, but by the forgiving love of God which has touched our hearts and moved our hands and minds.

Second, *forgiveness* alone can open up a significant future for the individual and for the race. Without forgiveness there is no significant future for us or for mankind. We are bound hand and foot by the habits of the past. It is an illusion, as William James pointed out, to suppose that when we sin as individuals or collectively we can deal with the situation by saying, "It won't count this time." It is counted, inevitably and relentlessly, by the cells of the human body and by the social complex of which we are a part. The terrible cycle recurs—sin and defeat for the individual; wars again and again for the race.

But if over this system of cause and effect there should flow a tide of forgiving, restoring, healing love, the whole look of life could be changed. New energy, fresh motivation, deeper insight would be available to deal with the laws of habit and the slavery to the past. Was this what George Fox experienced when he saw an ocean of darkness and death and then flowing over it an ocean of light and life?

Much of the devotional literature of our time stresses meditation and omits repentance and forgiveness. But to disregard the need for repentance and the good news of forgiveness is to miss the core of the gospel. Forgiveness is the supreme miracle. It is quite as unthinkable, for the mechanist, as walking on water or turning stones into bread. But upon this miracle the Christian takes his stand. He has known in his own experience the forgiveness of God; he undertakes with divine help to forgive his fellow men and to seek their forgiveness, strengthened by the faith this ministry of reconciliation is his mission in the world.

For a Demonstration School—II

By Olaf Hanson

This is the second and continued statement of Olaf Hanson on a practical plan for your Meeting. She is editor and field worker for children, under the Board on Christian Education of the Five Years Meeting. Write her if you want help in this idea.

AFTER ten minutes had elapsed, the leader suggested that they talk together for a little while. The leader asked them if they would like to share some of the things which they had seen or read about in the books. One child said, "How big are those trees which I saw in the pictures?" We were soon launched in a discussion of the huge redwoods. The leader helped them to sense the mystery and wonder of how these trees have continued to live through the years. She also told them that many of them were in existence during the time that Jesus was living in Palestine.

Many questions were asked concerning the world picture. "Why didn't it fall in space? Why was the sun so small in the picture? It's bigger than the earth, isn't it? The stars are round in this picture. Aren't stars pointed?" The leader asked the children this question: "How far away from the earth is the sun?" A little boy by the name of David who had been reading one of the leaflets from the set, *How Miracles Abound*, and who was so absorbed, held up his hand much to the leader's surprise. One would never have known that he was paying attention to the discussion, he had seemed that interested in the leaflet, but you never can tell about children! He immediately responded, "93,000,000 miles!" The leader asked, "How far is that?" Practically the whole group said, "A long way off."

The leader continued to build wonder and helped the children to begin to discover that there is a Power much greater than man, constantly at work in the world. The beautiful hymn, *All Things Praise Thee, Lord, Most High*, was used to enrich their experiences still further. Prayer seemed to follow in a natural way as a result of this discussion. Some of the children drew pictures of some of the wonders of God's creation. When the children were dismissed, the leader and adults talked over what had been observed. This evaluation of the class time can be extremely helpful, if guided properly. Some of the questions which helped them to think about what they had seen were discussed. They have been listed earlier in this article.

PLAN A DEMONSTRATION SCHOOL

There are at least two types of demonstration or observation schools, excluding the laboratory school, which involves a week or two-week period of time. A suggested schedule follows for each of these two types:

ONE DAY SCHEDULE

9:00-9:15—Opening worship period of teachers and leaders.

9:15-9:45—Leaders meet with observers to get acquainted with the material which is to be taught and what to look for in the observation class.

10:00-11:00—The children arrive and are taught for one hour. (This time may be extended to one hour and one-half if desired.)

11:00-11:15—Brief rest for all concerned.

11:15-12:00—Evaluation of the Observation Class.

Lunch.

1:30-3:00—Continue evaluation with the discussion of methods, showing teacher-training, visual aids, etc.

3:00-3:30—Interpretation of book display.

3:30-4:00—Closing time which may include worship with the entire group.

It is suggested that the demonstration classes be held for the various ages of children. A Kindergarten (Beginner), Primary, Junior, and Junior High Department may each have their own demonstration class, being held simultaneously. Leadership for these various age groups should be teachers with background, training, and experience in working with children. It would not be necessary to find some one who is a Friend. There may be an experienced leader in your community who attends another church that would be helpful.

TWO-DAY SCHEDULE

Of these two types, this one seems to be the most valuable since continuity of teaching can be seen as you have the children for two or three sessions. The schedule is as follows:

1:15-1:45—Opening worship with entire group of leaders and observers.

1:45-3:45—Get acquainted with leaders, discuss their interests and problems. Orient them as a group. Give them an understanding of what is to be accomplished with the children during the observation class.

3:45-4:30—Teach the children.

4:30-5:45—Evaluation and planning for the next session with the children. Dinner.

7:00-9:00—The entire group should

meet together for an inspirational talk on Christian education and its importance.

Adjournment until next morning.

9:00-9:30 — Leaders and observers make morning plans together.

9:30-10:30 or 10:45 — Meet with the children.

10:45-11:45—Evaluation period with the observers.

Lunch.

1:30-2:45—Meet with the children. If these are primary or junior children, it would be well to close with worship of the more formal type so that the observers may see how this can be planned with the children's assistance and carried out by them.

2:45-3:45 or 4:00 — Evaluation and closing time together with the entire group.

Usually these demonstration schools seem to work best on the week-end. The one-day type may be held on a Saturday. The two-day type may begin Friday afternoon and continue throughout Saturday. The children can come on Friday afternoon after the dismissal of public school.

Your Children's Worker in the Five Years Meeting of Friends is available to help you plan such a school or teach in one for you if you so desire. Please write the Children's Department, 101 South 8th Street, Richmond, Indiana, if you wish further information regarding these demonstration schools. (Concluded).

IN MEMORIAM WILLIAM ISAIAH KENT

William I. Kent, son of Levi and Rachel Kent, was born at Albion, Iowa, June 23, 1882. He attended the Albion High School and Nebraska Central College. On January 18, 1908, he was united in marriage with Verl Huskins and to this union were born four children. They are Hazel Carpenter and William Kent of San Francisco, California; Daryl Kent of Columbia University; and Harold Kent of Venezuela, South America. He had served for forty years as pastor within the limits of the Five Years Meeting, including Spencer, Grinnell, Rubio, all in Iowa Yearly Meeting; Allan (Springbrook Meeting) and Plainview of Nebraska Yearly Meeting; Woonsocket, Rhode Island, Poplar Ridge, Unadilla, South Glens Falls, Fairfield, of New York Yearly Meeting; and at Denair, California, where he retired in 1945, following a stroke. He was deceased December 9. Services were conducted by Howard W. Cope, pastor of Friends Memorial Church, Berkeley, assisted by Leonard Gilmore, pastor at Denair. Burial was at Cyprus Lawn Cemetery, Colma, California.

EPISTLE FROM NEW ZEALAND GENERAL MEETING

To Friends Everywhere:

This forty-first General Meeting of the Society of Friends in New Zealand, held in Auckland, has been an extraordinary experience. The people actually present have centered from such distant and different parts of the globe as China and India, Britain and Germany, and America. But in addition we have been so richly encompassed by the loving personalities of many absent Friends whose care and concern, expressed in their letters, have made them truly participants in the life of this gathering. We might have imagined that we had here a beginning or a foreshadowing of a Pacific Rim Conference. But we have been disturbed from that easy conclusion by our regretful realization that it is still only a meeting of Western peoples.

Something has happened here—a new awareness, has come to us of our unity with God. We have drawn our inspiration from the last prayer of Jesus to His Disciples, where He says: "And the glory which Thou gavest me, I have given them that they may be one even as we are one." We have been called to a fresh personal dedication of ourselves to Christ. This dedication and this unity has to be expressed in that approach to our service which emphasizes its wholeness—the work of our hands, of our minds, and of our spirits. That service must minister also to the whole of life of those we seek to serve.

The one thing supremely important now is to help build a new kind of world. We are thankful to be so lifted up. This new vision of the vastness of the resources upon which we can draw has come at a time when we have been troubled about the smallness of our numbers and the difficulty of accomplishing that which we already see should be done. Can we come to that place where we understand that nothing matters and yet that everything matters, provided we have glimpsed the Will of God? As Martin Buber puts it: "Then he who does not let his relation of faith be fulfilled in an uncurtailed measure of the life he lives, however much he is capable of at different times, is trying to curtail the fulfilment of God's rule of the world."

Signed on behalf of the Meeting,

BERNARD ELPHICK
Acting Clerk

Montague, Goldsbury,
Mohoenui via Te Kuiti

EPISTLE FROM THE DANISH YEARLY MEETING

Held in Copenhagen—1949

To Friends Everywhere:

From our Yearly Meeting which was held on the 17th and 18th of Ninth Month in Copenhagen, we wish to send our most hearty greetings to Friends at home and abroad, and to express our thanks for the many greetings and messages for whose thoughts we always are in deep need. We need these thoughts, because they add strength to a feeling of fellowship in our own local circle, a feeling that is weakening far too often.

The Yearly Meeting opened with the reading of the 103rd Psalm, which created in us the desire that we might, all of us, jointly experience that for which the Psalm gives expression. Most often it is difficult to reach the height of this religious poem. We need continuously to receive God's blessings and his infinite forgiveness, and we must hold firm to the consolation that "as far as the east is from the west, so far has he removed our transgressions from us." We pray that the truth therein may fill us not only in the solemnity of our worship, but that it may follow us as an assurance in every-day life, grow strong and influence our relationship with each other and with all men. In a human family which has lost sight of its original goal, war has produced increased insecurity and fear. In the footsteps of this uncertainty there has arisen in individuals all over the world, and in small groups here and there, a growing desire for spiritual fellowship which may bring forth peace. We have felt that the best way we can go forward along this path, is through prayer. We may then experience that our work becomes a prayer, or that our prayer becomes work, although we know that the road towards this goal is long, and dotted with disappointments. With Paul we would like to say humbly, but also with assurance: "Not as though I had already attained, either were already perfect, but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." (Phil. 3:12-14).

BODIL FRIIS, Clerk

LEWIS HOSKINS SUCCEEDS CLARENCE E. PICKETT

This news came as we go to press. A fuller statement will appear in the next issue.

After more than twenty years service as Executive Secretary of the American Friends Service Committee, Clarence E. Pickett is retiring. His resignation, effective April 1, was regretfully accepted. He has won a wide appreciation among Friends and others throughout the world. He will continue as Honorary Secretary, rendering special services.

Lewis Hoskins has been appointed to succeed him in office.

Lewis Hoskins was born in McMinnville, Oregon. He received his Ph.D. from the University of Michigan in 1943. He also has degrees from Haverford College and Pacific College. He taught history at Friends University, Wichita, Kansas, and was dean of faculty at Pacific College. His work with the American Friends Service Committee also includes work-camp and social-industrial activities. He was appointed director of personnel in July, 1949.

PREPARE FOR IMPORTANT OBSERVANCE

In preparation for Race Relations Sunday, February 12, materials may be ordered from the Department of Race Relations of the Federal Council of Churches, 297 Fourth Avenue, New York 10.

Materials for Brotherhood Week, February 19-26, may be had by writing The National Conference of Christians and Jews, 381 Fourth Avenue, New York 16.

The entire month of February is designated as Brotherhood Month. Some churches will run that theme through the entire program of that month.

LET'S DO IT!

Local Methodists in Garden City, Kansas, have devised a unique plan to solve the preacher shortage problem. By establishing a scholarship fund, they have been sending into the full-time ministry a preacher a year for several years.

At present, four local boys in high school and college have dedicated their lives to Christian work. But the laymen want to be sure they can go all the way through and be ordained. If the youths stay in full-time Christian service, the money need not be repaid. If they later change to a secular vocation, the grant is deemed a loan.

IN MEMORIAM

On the morning of December 5, 1949, after planning the duties of the day, Ella Rogers Firth passed quietly into the greater consciousness, her earthly task finished.

She was born in 1866, the last of seven children of Achsah Cody and Samuel Rogers. Both her parents were descendants of the first Quaker settlers who made their way north into the beautifully wooded country thirty miles from "Muddy York" as Toronto was then called. She was born and spent her first school days within a few miles of the land cleared by her great-grandparents, the land where St. Andrew's College now stands.

In the early 80's she attended high school at Newmarket. When the call came for help in the untutored schools in Muskoka, she responded to her first teaching experience. Then she attended Woodstock Baptist College and later graduated from Toronto University.

In 1892, she was given the appointment of Lady Principal of Pickering College, then in Pickering, Ontario, and she held that position until the College was destroyed by fire in 1905, and afterwards when it was rebuilt at New-

market in 1909, until it was taken over for a military hospital in 1916.

She married William P. Firth, principal of Pickering College, in 1894. He preceded her in death.

Since 1916, she has made her home in Toronto with the exception of the summer months which were spent, until three or four years ago, at Go Home Bay on Georgian Bay. A concern for the developing life of Young Friends resulted in conferences being held at Go Home which were attended by representative Young Friends from Canada and the United States. These conferences were extremely valuable and gave the opportunity for concentrated thought about the Quaker way of life and religious emphasis, under capable leadership.

From its inception, Camp Neekaunis had her warm support and through this the development of the camp was largely made possible.

Perhaps the deepest interest of her later life was the missionary field. For many years she was a member of the Foreign Mission Board of the Five Years Meeting and her generosity was extended not only to the Friends' mission work in Japan but to mission work

in Kenya Colony in Africa and to Daniel Oliver's orphanage in the Lebanonese Republic. Her interest in these fields was often very personal and she gave great encouragement to others in these fields who needed assistance to develop concerns for the advancement of their work.

The beauty and generosity and catholicity of her spirit will be remembered by all who knew her. In passing to further service, she leaves us with the necessity for enlarging our appreciation of the emphasis of Quakerism as a way of life for us.

ON THE FRIENDS PASTORATE

The Board on Education and the Committee on Ministerial Training, both of the Five Years Meeting, have asked groups in four different areas to study the nature of the Friends' pastorate and then to integrate their findings in a three-day conference.

Their studies will be shared still more widely among Friends. Clyde Milner is chairman of the Board on Education and Herbert Huffman is chairman of the Committee on Ministerial Training.

THE PILGRIM

How many times have I groped in the night,
The opaque night of fear and deep despair,
In search of Thee, whose powerful, piercing light
Reveals the Truth to those who, struggling, dare
Ascend to new horizons; toward that Love
That exhales sweetness in the midst of death;
Who, with the olive branch sends forth the dove,
And to earth's walking dead men gives new breath.
How many times have I reached up to Thee
But slipped back in that slough of deep despond;
The mundane clouds so thickly clung to me
I saw the Light but dimly far beyond.
I can not count the many times, but then
It matters not when I touch Thee again.

REBA M. THOMAS

SIMILE

Even as children that do laugh and frolic
About their grandsire who is grave nor heeds
Either the play indulged in or the joy
Whose cause it is, but rather stares and stares
Into the depths of his unhappiness
Which quite envelopes him despite, at times,
His stretching forth a hand as if to bless them,
So were the bright things of this world to me,
Its glories and delights and happinesses,
At one time. Till at last I turned to Him
Who was able not to sin or to be sad
(Say not, "He *could* not sin, He *could* not sorrow").
I then knew joy: I know her more each day.

TERENCE HEYWOOD

THE MOUNTAINS

The mountains sprawl their strength against the sky,
Their massive frames enveloped in pale gold
By Autumn aspens, who would beautify
Those features, sternly gaunt and overbold,
As candle light, suffusing some worn face,
Lends graciousness to shade the weary years.
Like guardians they watch the populace,
Their struggle, and their laughter, and their tears;
Impassive, while the tired years onward climb,
And new men push above the stunted tree
To marvel at the wonders wrought by time,
Reflecting on their own mortality.
But mountains cannot speak to them and say,
"In you God lives — tomorrow, as today."

REBA M. THOMAS

OF THE GONE

You died; and you became the cold
Of moon, the distance of the stars,
The moving of the ocean. Dawn
Is; and you are the secrecy
Of dawn, the quiet quickening
Under the dew. You are the wind
To me, the motion in the trees,
The gently-muscled sun, the warm
Enwrapping of noon: you died; and yet
There is no deadness anywhere.

DAVID J. LYTTLE

The Year Is Closing . . The Need Is Urgent!

The United Services through the Five Years Meeting is not a budget. It is *people*, people from the citrus farms of California to the hills of New England; from the plains of Nebraska to the tropical islands of Jamaica and Cuba; from areas of conflict in Palestine to the new Yearly Meeting of Friends in East Africa.

The United Services of Friends through the Five Years Meeting is an *opportunity*. It is an opportunity

to express a service of love and sharing to many areas of our world. It is a *mission to people*. It is an opportunity through evangelism, Christian education, peace work, temperance, and other services to work at home and abroad.

Through United Services we do *together* that which we cannot do so well *apart*.

But United Services require financing, and sound financing requires a budget. Unitedly Friends of the Five Years Meeting plan these services and the support of them annually.

The year ends March 31. Now is the time to plan seriously to make the next eight weeks a time of generous support for our work at home and abroad.

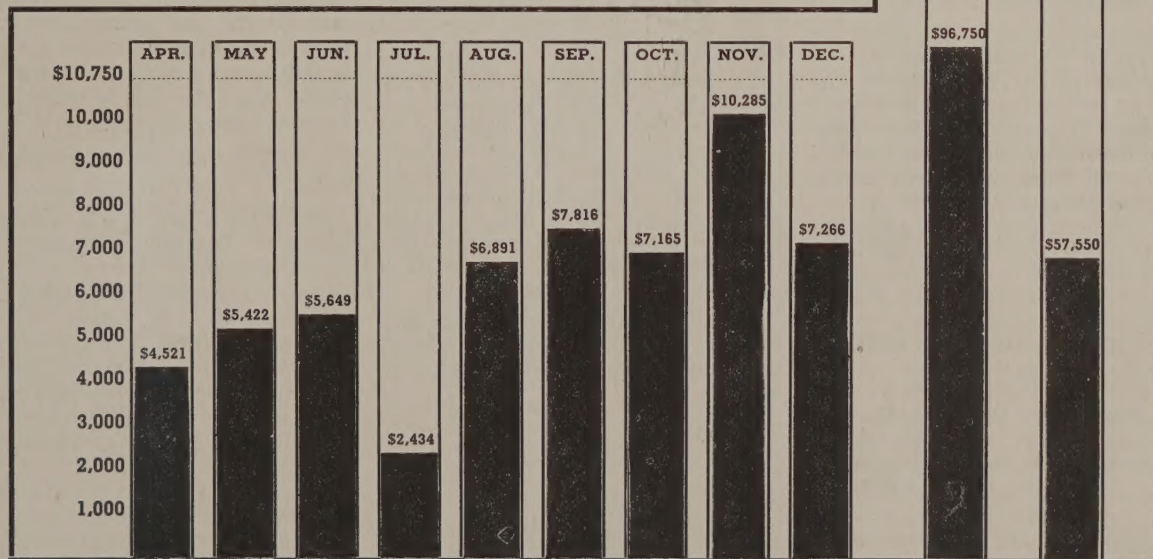
Contributions should be sent through regular channels and designated for United Services of the Five Years Meeting. Address: Richmond, Indiana.

THE UNITED SERVICES FINANCIAL PROVISION

April 1, 1949 — March 31, 1950

Christian Education	\$ 15,500.00
Education (Schools and Colleges)	100.00
Missions	88,000.00
Peace	7,000.00
Public Morals	200.00
Aged Ministers and Missionaries	1,000.00
Evangelism	150.00
Ministerial Training	150.00
Stewardship	150.00
Social Order	150.00
The Advance Program	4,000.00
Cooperative Fund (Work in which all departments share) ..	6,000.00
Sunday School Publications	3,500.00
Reserve	3,100.00

\$129,000.00



In this graph the dotted line represents the average income the Five Years Meeting should receive each month. The black shows the actual amount received.

The first column represents the amount that should have been received by December 31. The second column represents the amount actually received.

From Our Readers

NEED FOR PRISONS!

Editor, THE AMERICAN FRIEND:

The recent communications in regard to prisons have interested me greatly. I do not for a moment suppose that some of these who oppose prisons, apparently without reservation and saying they are not interested in prison reform, are as foolish as their words seem to imply.

That much of our prison system is unjust, we all freely grant; that conscientious objectors do not belong in prison, we shall agree; that present methods in most prisons are inadequate for purposes of reform, we may confess with shame; that punishment in prison is not an adequate deterrent to crime is unquestionable; but all this does not mean that prisons should be abolished, or that they should not be reformed.

There has been recently a wave of sex crimes, rapes and murders of mature women, and on down to mere babies. Some of these crimes have been committed by men who have been convicted again and again for similar crimes. No prisons for such as these? To me it seems that allowing such people their liberty willingly is to become a sharer in their guilt. Psychiatric treatment for such offenders? Certainly. But there are such fiends in human form that would not take such treatment if it were offered free, with a bonus. They have no more right to their liberty than rattlesnakes in a kindergarten, or mad dogs in a city street.

Let's do all we can to decrease the necessity for prisons; let's do all we can to reform our whole prison system; but let's not pretend that there is no need of prisons, any more than we'd pretend that there is no need of isolation for those who have deadly contagious diseases.

LEVI T. PENNINGTON

Newberg, Oregon

COMMENDS RECENT ISSUE

Editor, THE AMERICAN FRIEND:

The number for December 22, 1949, was especially fine. I am thinking particularly of "Faith and Practice of the Quakers," and the article by David Richie.

Your comment on Penn "as witness to what can be done when men, though savages, are approached in terms of their high possibilities" is memorable.

EDNA PHILLIPS

157 Walnut Avenue,
Norwood, Massachusetts

WORLD VIEW FOR LOCAL MEETING

Editor, THE AMERICAN FRIEND:

Since returning to Indiana Yearly Meeting and Earlham College, I have had a growing concern to bring the activities of the Society of Friends on a regional, national, and international level to our local Meetings and, in turn, to relate the local Meeting concerns to the larger interests of Quakerism.

It has seemed to me in this respect the Quarterly Meeting might be more effectively used if we should confine the business of the Quarterly Meeting to one session and extend the time of the meeting to one or two days, including an evening session.

The non-business program of the Quarterly Meeting might take the form of a work shop to which the leaders of Monthly Meetings might be invited to bring their problems. Three or four work shop groups might be in session at one time. They might, for instance, consider such questions as the development of the religious cell movement. They might consider the use of the community service work camp techniques for mobilizing the interest and energy of young people in the local Meeting. They might consider the program of the Friends Committee on National Legislation.

Then there might be a work shop for Sunday School superintendents and teachers on best methods of how to operate a Sunday School. Again, the musical and dramatical possibilities of a local Meeting could be considered and ways devised for making them more effective.

In Indiana, leaders in these work shops could be provided from the faculty of Earlham College, Indiana University, the Indianapolis Council of Churches, and other agencies and organizations. A laboratory experiment may be made in one Quarterly Meeting which could be watched by other Quarterly Meetings and if the idea proved to be a good one, it could be repeated.

A beginning experiment along this line was carried out for New London Quarterly Meeting in Western Yearly Meeting.

THOMAS E. JONES

Earlham College

WE TAKE A BOW

Editor, THE AMERICAN FRIEND:

I feel somewhat guilty for not writing more than I do to tell you I enjoy reading THE AMERICAN FRIEND more than ever, and becoming acquainted with more Friends.

In the December 22 issue I liked the

editorial, "What Time Is It?" It's later than we think!

The two broadcasts were good too. I am sure we have to "make profession and conduct harmonize." If we fail in this we may as well fold up.

LYMAN C. PLATT

Deer Trail, Colorado

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 South 8th Street, Richmond, Indiana.

The Ministry, edited by J. Richard Spann; Abingdon-Cokesbury Press; 208 pages; \$2.

There is probably no other book of its kind that exceeds this one as a hand book for ministers. Seventeen writers on that many topics encompass the qualifications for an effective ministry.

These seventeen statements are under three main headings: The Minister's Prerequisites, The Minister's Work, and The Minister's Personal Life. They are written by men with competence.

Called in Honor, by Charles B. Tupper; Bethany Press; \$2.

I have read *Called in Honor*, by Charles B. Tupper, and recommend it most highly to fellow ministers, both young and old. The author inspires one with his deep faith in God, not only to call men to the ministry, but to qualify men for the ministry.

The ministerial ethics set forth in the book are essential if the minister would succeed. The high calling of the ministry is emphasized in such a manner as to make it a work to be altogether desired and yet not to be taken lightly. The last chapter is worth the full price of the book.

Stacy E. Wesner

When the Church Was Young, by Clovis G. Chappell; Abingdon-Cokesbury Press; \$2.

This is a delightful little volume that covers the Book of Acts as though it were contemporary. The author writes the chapters in simple style, with familiar phrasing, and gives such modern translations of the Scriptures used that it becomes a helpful commentary on the passages cited.

There is an aliveness to the little volume that creates its own appeal. The challenge of Christian discipleship is evident in every chapter, growing in intensity as it reaches the final chapter. It should have a particular appeal to the young people, but it also has much to offer the older generation.

Harold N. Tollefson

The Sunday School Lesson

Prepared by RUSSELL E. REES

For February 5—The First Gentile Church

Acts 11:19-26; 13:1-3

The second important center of the new religion which grew out of the life of Jesus, was Antioch in Syria. It was a city reputed to be full of evil, and although there were Jews there, it was primarily a Gentile, or non-Jewish city. The reason given for men of the new faith going there, as to Phoenicia and Cyprus, was the persecution in Jerusalem, and especially the death of Stephen. Driven from the city of Judaism, disciples spread out in all directions.

At first these men carried on in the tradition to which they were born. They preached to Jews only, but there were bold spirits among them who knew no racial limitation, and they were soon speaking to all men, some of whom were Greeks. Thus the logic of Peter's vision, (God is no respecter of persons) became the program of the bold preachers.

In this new city, separated from the narrow influence of the Jewish traditions, the new faith began to be seen for what it really was, a departure from Judaism, not merely a sect of that religion. One of the evidences of this is that a new name was coined for them. They were called Christians. One commentator points out that the name comes first from the Greek word *Christos*, which had a Hebrew meaning, Messiah, but that it was given a Latin ending, "ian." That in itself is indicative of the unfettered appeal of the gospel to the world.

A lively discussion should take place in any adult class in trying to define a Christian. First it is evident that you must begin by eliminating all narrow definitions. Just as Hebrew had to be given up in favor of man as *man*, so we are driven to a universal statement. Christian must be defined so that it does not exclude the possibility of any man on earth being included. Then it must take into account the teachings of Jesus. These teachings fall into two parts, the teaching about God, and the teaching about human relations. The two can never be severed without doing violence to the Teacher.

Finally our definition has to face the fact of the cross, its meaning and its purpose. There can be little room for doubt that the "Christians" in Antioch were a people set apart because of what they believed had happened in the death and resurrection of Jesus.

If we could come to a reasonable definition of this name we would better understand, not only historic Christianity, but Christianity in its world impact today.

Questions:

1. What evidence is found in this lesson as to the practical application of the principle of universal Gospel?

2. Are you willing to accept the full meaning of this universal Gospel? Where do you find it most difficult to do so?

For February 12—The Gospel Moves Westward

Acts 13:4-5; 14:1-3, 19-23

Antioch is a place to start, not a place to stay. This is the lesson for today. Whatever the great things are which are done here, it is not an end in itself. This young, dynamic church in Syria might have thought of itself as the final achievement in the spread of the gospel. But the spirits of such men as Barnabas and Paul could not be satisfied to stay there and say, "There's no use in going further, it's the end of civilization." In the minds of these courageous men, Antioch became a starting line, not a finishing line.

The three persons who set off, with the blessing of the church in their ears, are worthy of study. Barnabas, a native of Cyprus, a man of sweet spirit and of evangelical fervor, was one. Paul, the scholar and the contender for the faith, was the second. And with them went John Mark, a young and enthusiastic disciple. Where shall they go? It is not strange that to Barnabas his own island of Cyprus should be first? And is it not strange that Saul of Tarsus should have thought of Asia Minor, his home country?

In this first missionary journey the pattern of what was to follow began to develop. They early met the opposition of the Jewish religious fanatics. By this time the ardent sympathizers from Jerusalem began to see the new religion in its true light. It was a struggle for place in the world, and the Jews who had been unable to stifle the movement in the cradle, now attempted to garrote it in the provinces. The persecution which Paul had meted out to early Christians now was turned upon him. The first century of Christianity was one in which brutal efforts were made to stop it.

Another factor which is important

was the success of these first missionaries in establishing effective Christian groups composed of Jews and Greeks, with a common loyalty to the Christian gospel. That which they had seen experimentally in Antioch they saw in full flower in Galatia. The gospel was now free of limitation, and in wisdom Barnabas and Paul "appointed Elders" in the new churches, and left them to work out their own salvation in a new environment. A pattern of church organization began to take form, a little different from the pattern in Jerusalem, and one of the patterns which has persisted in the Christian church.

Christianity came into contact with a pagan society in one of its extreme forms in Galatia, yet it proved its ability to win men out of this evil society, to reclaim them in the name of Christ, and to demonstrate that it was in very truth a redemptive religion. After this first journey the church never again could be bound in the grave cloths of the past. It had spoken to men's need in an evil world, men had responded, and the ends of the earth became its objective.

Questions:

1. How was the organizational life of the church influenced by Paul's first journey?

2. What other events of importance occurred on this journey which affected the young church?

THAT MATHER MATTER

Seventeenth Century Tolerance?

In the Year of Our Lord 1682

To Ye Aged and Beloved, Mr. John Higginson:

There be now at sea a ship called WELCOME, which has on board 100 or more of the heretics and malignants called Quakers, with W. Penn, who is the chief scamp, at the head of them. The General Court has accordingly given sacred orders to Master Malachi Huscott, of the brig PORPOISE, to waylay the said WELCOME slyly as near the Cape of Cod as may be, and make captive the said Penn and his ungodly crew, so that the Lord may be glorified and not mocked on the soil of this new country with the heathen worship of these people.

Whole spoil can be made of selling the whole lot to Barbadoes, where slaves fetch good prices in rum and sugar, and we shall not only do the Lord great good by punishing the wicked, but we shall make great good for His Minister and people.

Yours in the bowels of Christ,

COTTON MATHER

Friendly Life — Far and Near

Elmer Brown, known to many Friends across America, is not only serving as minister of the Pasadena Friends Meeting, but also as instructor in religion in Whittier College.

* * * *

There are, this early in the year, twenty-two seminars on various angles of legislation planned in Washington, D. C., by church agencies. Nine of these are sponsored by Friends.

* * * *

Friends should be reminded of the "Heifers for Relief" project, conducted by the Church of the Brethren. Write for information to Thurl Metzger, Pierceton, Indiana.

* * * *

Arthur and Clara Hawkes of Worcester, Massachusetts, Friends Meeting observed their Golden Wedding on January 1, 1950. Their address is now Zephyrhills, Florida.

* * * *

Wilmington College sponsors a High School Writers Conference, involving high schools in fourteen counties. Areas covered in a recent conference at Wilmington were news coverages, writing and editing, and the annual year books.

* * * *

Through two memorial gifts Minneapolis Friends Meeting has purchased a new electric organ. They will shortly move into their new meetinghouse. A week of dedication is planned for mid-March.

* * * *

Lincoln School for Girls, Providence, Rhode Island, has a new gymnasium, provided by the Father's Association. It is a space formerly designed for a swimming pool, but now a beautiful play room.

* * * *

Mack Jones, executive secretary for the Friends Center in Kingston, Jamaica, was in the United States for ten days for a short vacation and for conferring on business relating to the work at Kingston.

* * * *

Friends will be interested in looking forward again to "One Great Hour of Sharing" on Sunday, March 12, over our radios. It is sponsored by 100,000 churches representing nearly 25,000,000 members. The one great hour last year was a memorable occasion.

* * * *

Race Relations Sunday has come to be accepted generally for observance on the Sunday nearest Lincoln's birthday. This year, the date falls on a Sunday. THE AMERICAN FRIEND will feature the idea in the issue preceding that date.

In the meantime, The American Friends Service Committee, 20 South 12th Street, Philadelphia, and the Federal Council of Churches, 297 Fourth Avenue, New York 10, will supply materials on the subject.

* * * *

Whittier College boasts the championship of their football conference with an undefeated team, gaining 163 points to a combined score of 39 for their opponents. The coach, Wallace Newman, has been the mentor for seven championships at Whittier.

* * * *

Another step in the building of a greater Whittier College was completed this fall with the dedication of Wanberg Hall, beautiful new men's dormitory. Built to house ninety men, the three-story, reinforced brick building is located above the upper athletic field at Whittier College.

* * * *

James Read, well known to Friends through his work as Director of the Foreign Service Section of the American Friends Service Committee, has been appointed director of the division of educational and cultural relations for the High Commissioner of Germany. He took up his new duties on January 1.

* * * *

Dr. Claude and Harriet Holmes of Wichita, Kansas, were welcome visitors in Richmond recently, visiting the family of William Q. Hale. Mildred Holmes Hale, daughter of Claude Holmes, was formerly secretary to Walter C. Woodward. The Holmes family are a faithful part of the University Meeting of Wichita.

* * * *

Karlín Capper-Johnson, former secretary of the Peace Committee of London Yearly Meeting and now professor of International Relations at Carleton College, Northfield, Minnesota, spoke informally to a "conversation group" at Quaker Hill Thursday evening, January 5. He discussed the AFSC report on the United States and Russia.

* * * *

Ermin and Ruth Perisho, of Wyandotte, Oklahoma, wish to thank each person who sent Christmas cheer to them for the Indian children during this Christmas season. They gave out the bounty on Sunday morning, December 18, and had over two hundred and fifty in attendance and most of them children. Some packages that came after that date will be distributed later as the need arises. They would be

glad to welcome you personally if you could visit the field some time this coming year.

* * * *

Edgar DeWitt Jones, well known Detroit Disciples minister and author, spoke to an interdenominational group of ministers at Quaker Hill Thursday, January 5. The third in a series of Ministers' Workshop, the discussion group centered on the theme, "Adventuring in Certain Biographies." Dr. Jones is the author of a recent book, *Lincoln and the Preachers*.

* * * *

A new Monthly Meeting has been established in Richmond, Indiana, by Whitewater Quarterly Meeting, through the recommendation of West Richmond Monthly Meeting. Under a committee of the Quarterly Meeting the Clear Creek Monthly Meeting of Friends was established January 1, 1950. The Meeting grew out of the open Meeting for Worship on the Earlham College campus.

* * * *

Five Quaker College Presidents met Sunday, January 8, at Quaker Hill to discuss problems of Friends' education, and to review the developments of their colleges.

Presidents Clyde Milner, of Guilford College, North Carolina; Samuel Marble, of Wilmington College, Ohio; Thomas Jones of Earlham College, Richmond, Indiana; Gilbert White, of Haverford College, Pa.; and John Nason of Swarthmore College, Pa., were present for the all-day meeting.

Also participating in the meeting were Paul Furnas, Comptroller of Earlham College; Dean Edward Allen of Earlham; Robert N. Huff, director of Public Relations of Earlham; and Errol T. Elliott, executive secretary of the Five Years Meeting of Friends; and William Reagan, faculty member at Quaker Hill.

The presidents went afterward to a meeting of the American Association of Colleges in Cincinnati.

Friendly Fellowship

AMBOY, INDIANA—The Indiana Yearly Meeting Mid-Year Young Friends Conference was a one-day conference held at Amboy on Wednesday, December 28. Sixty-eight persons from eighteen Meetings registered. The principal addresses were given by Norval Webb of Richmond and David Stanfield of Wilmington. Some time was spent in dis-

cussion groups where different problems were brought up. Lunch and dinner were served by the Amboy Friends Meeting.

* * * *

NEW GARDEN, NORTH CAROLINA—The College Community Choral Society continued its traditional presentation of Handel's oratorio, "The Messiah," under the direction of Charles Coll Underwood, on December 11, at the meeting-house. The annual Christmas pageant and fellowship supper was held December 18, with participation by junior and senior choirs and a large cast of children and adult members.

* * * *

PORTLAND, INDIANA—Portland Quarterly Meeting held at Portland, December 10, was opened by the Clerk after the reading of the 6th chapter of Romans. Request for recording of Lowell Kester, pastor of White Oak Meeting, was favorably spoken to. Jeannette Elissa of Jerusalem, now at Taylor University, spoke of her people and the Friends' schools she had attended. Paul and Mary Shugart of Center Meeting were present, and he gave a challenging message in the afternoon. In the June, September, and December meetings several members have been present for the first time, indicating new interest.

* * * *

WINCHESTER, INDIANA, Friends held a cooperative dinner on a Sunday at Thanksgiving time, with a program and religious film being shown in the afternoon. The Junior Choir is helping with the worship service on Sunday from time to time. The Senior Choir presented a Christmas cantata amid decorations of white tapers, green boughs of pine and red poinsettias. They also participated in the annual "sing" held at the high school, as did the Men's Chorus. The Men's Brotherhood has purchased a projector for church use. During the Christmas season they put up extensive lighting decorations on the outside of the church.

* * * *

OBERLIN, OHIO, College Meeting, consisting of about forty students, has been active this fall. A picnic was held in September when a group of fourteen went to the Lake Erie Conference at Delaware. The clothing work has been organized by Jim Brooks. The Women's Society of the Methodist Church has three circles sewing for the Mending Committee, headed by Kathie Biddle of Richmond, Indiana. A student group of four sections meets once a month at the Kennedy's. Jack Kennedy will lead First Day School in a study of Sidney Lucas' *Quaker Story and Quaker Message*. Douglas Johnson, co-manager of the AFSC Housing Project at Lorain,

Ohio, gave the Meeting an account of his work with the steel workers. On November 20, Dan and Dorothy Kinsey attended a Retreat in Delaware, Ohio, sponsored by the Columbus AFSC Branch.

* * * *

BERKELEY, CALIFORNIA—Friends Memorial Church of Berkeley, California, had a Homecoming and Thank Offering occasion on December 4. Owing to the inclemency of the weather, the attendance was not large but the Thank Offering was near \$2,500. Following the morning period of worship there was a fellowship luncheon with Fred E. Elkinton as toastmaster. On Sunday evening, December 18, our choir, under the leadership of Dick Adams, with Hazel Logan, Hazel Holmes, Ruth Tudges, and Naylor Cole as soloists, presented a Christmas cantata, "Chimes of the Holy Night," to a large audience. The evening offering, which was for the organ fund, eventually exceeded \$100.

* * * *

ST. PETERSBURG, FLORIDA, Friends resumed their worship service on November 2. The attendance has been unusually good this fall, with from eighty-six to one hundred and four persons attending. At the height of the season the meetinghouse is likely to be taxed to capacity, one hundred and ninety-five to two hundred persons. Seven members have been received lately, some by conviction, others by transfer. On Eleventh Month 4, the first Monthly Meeting supper was held. The Service Committee Sewing Group resumed its weekly gatherings in Eleventh Month. Already several boxes have been shipped to Philadelphia and some clothing to Germany.

* * * *

NEW SALEM, INDIANA—Christmas activities began in this rural society of Kokomo Quarterly Meeting on December 18, when Lenna Watson, wife of the pastor, Clyde Watson, brought a helpful message to old and young on "The First Promise of Our Savior." On Thursday evening the annual Christmas Party was held at the meetinghouse when the children presented an interesting program. Slides showing the events leading up to the birth of our Lord were shown while the choir sang nine anthems from "Chimes of the Holy Night" by Fred Holton. An enjoyable Christmas social hour was held. Christmas morning at the worship hour the pastor spoke on the "Apple Star." Special music was furnished by the New Salem Choir.

* * * *

MARSHALLTOWN, IOWA—The Christmas season was observed at Marshalltown, Iowa, Friends Meeting with the senior choir presenting a cantata, "Star

of the East," on the Sunday evening preceding Christmas. Following the cantata the young people went caroling; later Lois Cox served lunch at the parsonage. Orval Cox was in charge of White Gifts program when an offering of \$207 was made. A program was given by the Cradle Roll, Beginners, Primary and Junior Department, after which treats were given. Professor Laurence Jones and a group of young women from Piney Woods School in Mississippi gave a concert of sacred music including Negro spirituals, and a substantial offering was given. Anna Schanz, a member of First Friends of Marshalltown, has returned for a year's furlough from Guatemala where she served as medical missionary for five years. She spoke in the church Sunday evening, January 1.

In the Larger Circle

The United Stewardship Council, interdenominational, reports that more than one billion dollars were given by American Churches during 1949 for local and benevolent work.

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The Federal Council of Churches, supporting a Genocide Convention, urges church people to register their support by letter to their Senators. Hearings on it are now in progress.

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So many Negroes are being appointed to college faculties in the United States for the first time that it is difficult to keep score. Among the institutions to take this step recently are Wellesley College, Brown University, and Harvard Medical School.

* * * *

Jackie Robinson and Roy Capanella, Negro players of the Brooklyn Dodgers, helped to open wider the door of democracy in the field of sports. Back of this fresh inter-racialism was the far-seeing management of the Club that employed them.

* * * *

The problem of surplus foodstuffs in America and their use for hungry people of the world is getting increasing attention. The Food and Agriculture Organization of the United Nations has the question on its agenda. A clearing house to facilitate the meeting of need and supply is being considered.

* * * *

Forty-three official delegates from fifteen countries in East Asia, with visitors and consultants, made a total of ninety-eight persons in attendance at an East Asia Conference in Bangkok, Siam. Sponsored by the World Council of Churches and the International Missionary Council, the meeting marked a

new epoch in the new consciousness and the autonomy of the churches in that area.

In answer to the Christmas message of Pope Pius XII, Pittsburgh's Protestant church leaders said that they "love unity, but they love truth and freedom more." The Protestants issued a statement, representing the views of thirty-one different ministers from all denominations.

The Department of International Justice and Good Will of the Federal Council of the Churches of Christ in America has become a member of the Consultative Council of the National Service Board for Religious Objectors. The action authorizing this affiliation was taken by the Federal Council's Executive Committee in its recent meeting in Atlanta, Georgia.

Prayer in the United Nations is provided by the following amendment, adopted by the General Assembly. "Immediately after the opening of the first plenary meeting and immediately preceding the closing of the final plenary meeting of each session of the General Assembly, the President shall invite the representatives to observe one minute of silence dedicated to prayer or meditation."

Both the Federal Council of Churches (American) with national headquarters in Washington, D. C., and the World Council of Churches on the United Nations level, keep a group in contact with national and world legislative affairs. They are the voices of many American and World Protestant denominations on many issues that affect the work and interests of the church. They press the claims of the Christian gospel in national and world affairs.

C.I.O. President Philip Murray is urging American support of the Commodity Clearing House Plan for moving food surpluses to countries which need them. The plan would require guarantees that the food would reach the people at fair prices, and provided for this country to be paid in dollars or in foreign currencies. Murray pointed out in a letter to Agriculture Secretary Brannan that the plan expressed the C.I.O. world trade policy. U.A.W. President Walter Reuther also endorsed the plan.

Muscular Christians? For some years Young Friends and others have been engaging in week-end work projects of service to people in need. Comes now the University of Vermont with a similar program of the Student Christian Association. They have introduced the term "Muscular Christians." Last Oc-

tober, the students got together and helped a needy farmer paint his new home. Now they'll help a University of Vermont graduate fix up the country school in which he teaches. Too often Christians are "muscle-bound." Expression helps to keep inspiration alive.

UNITED CHURCH CANVASS

Here is a suggestion that might prove helpful to other communities, if all of the churches in a community could set the same week apart for securing pledges to the annual budget. The news resources of the entire community, newspapers and radio, might conduct a "Support Your Church" emphasis.

Members of forty-four Protestant churches in Worcester, Massachusetts, have pledged \$431,000 toward next year's budgets in the first United Church Canvass ever undertaken in the area.

Almost every church reported pledges ranging from fifteen to twenty-five per cent larger than in the past when there was no united canvass. Thus far, only seventy-five per cent of the membership of the churches has been solicited. Combined budgets of the co-operating churches exceed \$500,000.

The canvass is part of the Religion in American Life campaign, which seeks to bring the importance of religion home to American citizens.

CONTRIBUTORS

TERENCE HEYWOOD—Walberton House, near Arundel, Sussex, England.

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ALEXANDER C. PURDY—Professor Hartford Seminary Foundation, Hartford, Connecticut.

REBA M. THOMAS—25½ South 16th St., Richmond, Indiana.

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JAMES F. WALKER, Principal, Westtown School, Westtown, Pennsylvania

BIRTHS

BEESON—To Wilbur and Miriam Beeson of Greenfield, Indiana, Meeting on January 4, a son, Timothy.

HEWITT—To Robert and Helen Winslow Hewitt of Route 3, Elizabeth City, North Carolina, on December 26, a daughter.

JACKSON—To Thomas and Daphne Winslow Jackson of Ryland, North Carolina, on November 12, a daughter.

NOLAND—To Gail and Opal Noland of Des Moines, Iowa, on December 3, a daughter, Roberta Gail.

WILLIAMS—To Howard and Odessa Winslow Williams at Hertford, North Carolina, on September 29, a son, Steve Winslow.

WINSLOW—To Clinton Ray and Nan Ward Winslow of Belvidere, North Carolina, on November 6, a son, Clinton Ray, Jr.

MARRIAGES

CARR-NORRIS—Dorothea Ruth Norris, daughter of Ralph and Ruth Norris of Des Moines, Iowa, to Donald V. Carr of Des Moines, on November 5, at Muscatine, Iowa, with Ivan Bechtell, pastor of the Congregational church officiating.

HAAS-MILLER—Chloris Miller, daughter of Carl and Iva Miller of Motor, Iowa, to Myron Haas, son of Leonard and Adah Haas of Liberty Center, Iowa, on December 18, at Motor Friends Church, with Edna Hutchins in charge.

PLATT-MINKS—Esther Leigh Minks of Neelyville, Missouri, to Lyman Ellis Platt, son of Lyman and Mamie Platt of Deer Trail, Colorado, on December 21 at the home of the bride, with Lyman C. Platt, father of the groom, reading the service.

SELLERS-WAGAMAN—Virginia Wagaman, a member of Marshalltown, Iowa, Meeting, and daughter of Herbert and Rita Lewis Wagaman, to Robert W. Sellers on January 1 at the parsonage with Orval H. Cox officiating.

SHEARD-CHANT—Miriam Ruth Chant, daughter of Franklin P. and Lillian Roth Chant, to James William Sheard, son of George and Goldie Sheard, Winchester, Indiana, at First Friends Church, Van Wert, Ohio, January 1, with Franklin P. Chant officiating.

DEATHS

EATON—Emily Lovett Eaton on December 25, aged seventy-five years. She was the wife of Horace A. Eaton. She was one of a small group of convinced and concerned Friends who established Syracuse Meeting in 1935. For a time it was held in the Eaton home and she served as Clerk of the Preparative Meeting. Her services were generously given through hospitality of her home, support of the AFSC, able ministry to the meetings for worship. During the war she and Horace Eaton gave notable ministry to CPS. For two years, with Horace Eaton, she represented Quaker concern among Dutch Friends at the Ommen School in Holland.

LAMB—Simeon Harvey Lamb, seventy-seven years of age, on December 10, near Amboy, Indiana. He was a birthright and active member of Amboy Meeting, having served in various capacities. Services were held at the meetinghouse with Logan W. Smith in charge, and interment was in the Friends' cemetery at Amboy. Surviving

are the widow, Harriet Stauffer Ridenour Lamb; a daughter, two sons, eleven grandchildren, a step-daughter, and a brother, Walter H. Lamb, of Amboy.

LARRISON—Mable R. Larrison on January 4 in Dukes Hospital, Peru, Indiana, aged sixty-nine years. Services were held with Logan Smith in charge and burial was made in the Park Lawn Cemetery.

LOCAL MEETING DIRECTORY

ALHAMBRA, CALIFORNIA

Ramona Park Community Church (Friends) 1209 South 7th Street. A fully graded program of worship, study, fellowship and service. Sunday 9:30; 10:10; 11:00 a.m. and 7:00 p.m. Also mid-week services Wednesday, 7:30 p.m.

ANDERSON, INDIANA

First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30; Prayer Meeting, Wednesday 7:30 p.m. Albert F. Bohnert, Pastor. Phone 2-8763.

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock; Evening service, 6:30. Howard W. Cope, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As.—Ashberry).

BROOKLYN, NEW YORK

Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m.; Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. J. Harold Hadley, Executive Secretary. Telephone TRowbridge 6-6883 or TRowbridge 6-3867.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Russell E. Rees, Minister, 10937 South California Avenue. Phone Cedarcrest 3-2715.

Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for worship, eleven. Marie A. Ferguson, Meeting secretary, 1403 Maple Avenue, Evanston, Ill., phone University 4-8511.

The 57th Street Meeting of all Friends. Sunday worship hour 11 a.m. at International House, 1414 E. 59th Street. Monthly Meeting (following 6 p.m. cafeteria supper there) every first Friday. Phone FAirfax 4-8200.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take car 55 or 78 to University Ave., walk east three blocks. Bible School, 9:45; Meeting for Worship, 11 a.m. John M. Lewis, Clerk, 338 Bryant Street, Cincinnati, Ohio.

CITRUS HEIGHTS, CALIFORNIA

Friends Community Church, 7600 Old Auburn Rd., one-fourth mile east of Highway 99E and 40, between Sacramento and Roseville. Sunday School 9:45 a.m.; Worship 11 a.m. and 7:30 p.m.; C. E. 6:30 p.m. Glen Rinard, Minister. Phone Roseville 162F11.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone Street, Worship 11 a.m., Church School, 9:45 a.m. Lloyd Hinshaw, Minister.

DES MOINES, IOWA

First Friends, East 13th and Lyon Streets. Church School at 9:45 a.m.; Meeting for Worship at 11 a.m.; Phone 6-5735. Herbert D. Pettengill, Jr., Pastor.

DETROIT, MICHIGAN

First Friends, Fisher Y.M.C.A., West Grand Blvd. and Dexter, near Grand River Ave. S. S. 10 a.m. Worship 11 a.m. For information write or call Mrs. Bruce Douglas, 18066 Warrington Drive, Detroit 21, Mich.

Friends Meeting, unprogrammed, each First Day in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Townsend 5-4036.

GREENSBORO, NORTH CAROLINA

Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship, 0. Herschel Folger, Minister.

HARTFORD, CONNECTICUT

Meeting for Worship, Sunday 11:00 a.m., at Hartranft Hall, 55 Elizabeth Street. For information, telephone Hartford 32-0467.

HIGH POINT, NORTH CAROLINA

Central Friends Meeting, South Main and Commerce. Bible School, 9:45; meeting for worship, 11:00; evening worship and youth activities, 6:30. Cecil E. Haworth, minister.

INDIANAPOLIS, INDIANA

First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. Church School 9:30, Morning Worship and Junior Church 10:45. Herbert Huffman, Minister, Geraldine H. Moorman, Assistant Minister, Jack Tilton, Assistant to Minister.

KANSAS CITY, MISSOURI

Penn Valley Meeting of Friends each Sunday 6 to 8:30 p.m., at 3427 Baltimore Ave., Phone JA1556. Visiting Friends always welcome.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave., at Ninth. Morning Worship at 11:00 a.m.; Evening Service, 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:30 p.m.. George H. Moore, Minister. Richmond 78406.

MIAMI, FLORIDA

Friends Meeting, 34 West Flagler Street, at 3:00 p.m. each First Day. Business meetings are held the first First Day of each month, following the meeting for worship.

MINNEAPOLIS, MINNESOTA

Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m., Meeting for Worship at 11:00 a.m. Richard P. Newby, minister, 4448 Washburn Avenue South. Phone WH 9675.

MUNCIE, INDIANA

Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends' Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

NEW BEDFORD, MASSACHUSETTS

Friends Meeting, 83 Spring Street. Meeting for worship, 11 a.m. Bible Study, 12 noon. Charles W. Mesner, Minister, 29 Tremont Street. Phone 47447.

NEWBERG, OREGON

Friends Church, College St., at 3rd, phone 381, Carl D. Byrd, Pastor, 215 College. Bible School 9:45; Worship 11 and 7:30; C. E. 6:30; Prayer Meeting, Wednesday, 7:30.

NEW YORK, N. Y.

The United Meeting for Worship of 20th Street and 15th Street Friends will be held at 221 East 15th Street, New York, from October through April, each Sunday at 11:00 a. m.

OVERLIN, OHIO

Meeting for worship, First Day, 11:00 a.m., from October to May, Sturges Hall, Oberlin College. Visiting Friends always welcome. Phone Imre Domonkos.

ORLANDO, FLORIDA

Friends Meeting for Worship at Sorosis House, 108 Liberty Street. First days at 11 a.m. Monthly Meeting, 10 a.m. first First Days.

PASADENA, CALIFORNIA

First Friends Church: Temporary location—Lamb Mortuary, 415 East Orange Grove Avenue; 11:00 a.m., Meeting for Worship; 9:45 a.m., Church School, Orange Grove Friends meetinghouse; 6:30 p.m., youth group; Mid-week Service, 7:00 p.m.; Elmer Howard Brown, minister, phone Sy. 6-3372.

PITTSBURGH, PENNSYLVANIA

Meeting for Worship and First Day School at 11:00 a.m. in East Liberty Y.W.C.A., corner Spahr and Alder Streets; Clerk: Richard H. McCoy, 5429 Bartlett Street, Pittsburgh 17, Pennsylvania.

PORTLAND, OREGON

First Friends Church, S.E. 35th Ave. and Main St.; Bible School 9:45 a.m., Worship 11:00 a.m., Unified Service 7:00 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthorne Trolley Bus to 35th Place. Charles A. Beals, Minister, Phone FILmore 3107.

SCARSDALE, NEW YORK

United Meeting for Worship and First-day School, First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Charles A. Perera, 9 Hathaway Road, Scarsdale, New York.

SEATTLE, WASHINGTON

Friends' Memorial, E. 80th St. and 24th Ave., N.E. Sunday School 9:45 and Worship 11:00 a.m. Take "22" Roosevelt 80th St. bus. Milo C. Ross minister, Kenwood 0471.

University Friends Meeting, 3959 15th Ave., N.E., Phone Melrose 0502 or Melrose 9867. Religious discussion 10:00 a.m. Meeting for Worship 11:00 a.m.

ST. PETERSBURG, FLORIDA

Friends Meeting, 130 Nineteenth Ave., S.E. Meeting for Worship, First-day at 11 a.m.

TUCSON, ARIZONA

Friends Meeting, 436 E. 3rd Street (rear). First Day at 11 a.m. Clerk: Ferner Nuhn, 605 East 4th Street.

WASHINGTON, DISTRICT OF COLUMBIA

Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

WHITTIER, CALIFORNIA

First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting, 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 10:30 a.m.; Christian Endeavors and Groups, 7:30 p.m. Office address, 310 E. Philadelphia St. W. Roy Ware, Clerk; Robert E. Cope, Minister. Phone 43-467.

WICHITA, KANSAS

University Friends, University Ave. at Glenn, Church School, 9:45 a.m., Worship, 11 a.m., 7 p.m. High School and College C. E. Fellowship, 8 p.m. Prayer Meeting Wednesday, 7:30 p.m. Friends Univ. bus. Charles A. Lampman, Minister. Dial 2-3373.

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